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LUCIFER.

THE LIGHT-BEARER.

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TREASON.

"Stop thief!" the thief himself when hotly pressed,
Vociferates with lusty accents loud,
To mystify and turn aside the crowd
That unobserved he may elude arrest.

So treason is most flagrantly confessed
By men of aspect virtuous and proud,
From whose false lips is loyalty avowed,
And "traitor" shouted to confuse the quest.

Mark well the accusers, though in reverend guise,
In cabinet or press or pulpit found,
Entrenched behind a bulwark made of lies,
They launch anathemas of empty sound.
The loyal heart authority defies
When that, disloyal, passes freedom's bound.

—*W. L. Garrison.*

Wage-Slavery in Russia.

An acquaintance of mine who works on the Moscow-Kursk Railway as a weigher, in the course of conversation mentioned to me that the men who load the goods on to his scales work for thirty-seven hours on end.

Though I had full confidence in the speaker's truthfulness I was unable to believe him. I thought he was making a mistake, or exaggerating, or that I misunderstood something.

But the weigher narrated the conditions under which this work is done so exactly that there was no room left for doubt. He told me that there are two hundred and fifty such goods-porters at the Kursk station in Moscow. They were all divided into gangs of five men, and were on piece-work, receiving from one rouble to 1R. 15 (say two shillings to two and fourpence, or forty-eight cents to fifty-six cents) for one thousand poods (over sixteen tons) of goods received or dispatched.

They come in the morning, work for a day and a night at unloading the trucks, and in the morning, as soon as the night is ended, they begin to re-load, and work on for another day. So that in two days they get one night's sleep.

Their work consists of unloading and moving bales of seven, eight, and up to ten poods (say eighteen, twenty, and up to nearly twenty-six stone). Two men place the bales on the backs of the other three who carry them. By such work they earn less than a rouble (two shillings, or forty-eight cents) a day. They work continually, without holiday.

The account given by the weigher was so circumstantial that it was impossible to doubt it, but, nevertheless, I decided to verify it with my own eyes, and I went to the goods-station.

Finding my acquaintance at the goods-station, I told him that I had come to see what he had told me about.

"No one I mention it to believes it," said I.

Without replying to me, the weigher called to some one in a shed. "Ivan, come here."

From the door appeared a tall, lean workman in a torn coat.

"When did you begin work?"

"When? Yesterday morning."

"And where were you last night?"

"I was unloading, of course."

"Did you work during the night?" asked I.

"Of course we worked."

"And when did you begin to-day?"

"We began in the morning—when else should we begin?"

"And when will you finish working?"

"When they let us go; then we shall finish!"

The four other workmen of his gang came up to us. They all wore torn coats and were without overcoats, though there were about 20° Reamur of cold (13° below zero, Fahrenheit).

I began to ask them about the conditions of their work, and evidently surprised them by taking an interest in such a simple and natural thing (as it seemed to them) as their thirty-six hour work.

They were all villagers; for the most part fellow-countrymen of my own—from Tula; some, however, were from Orla, and some from Voronesh. They lived in Moscow in lodgings, some of them with their families, but most of them without.

Those who have come here alone send their earnings home to the village.

They board with contractors. Their food costs them ten roubles (say £1 1s., or five dollars per month). They always eat meat, disregarding the fasts.

Their work always keeps them occupied more than thirty-six hours running, because it takes more than half an hour to get to their lodgings and from their lodgings, and, besides, they are often kept at work beyond the time fixed.

Paying for their own food, they earn, by such thirty-seven-hour-on-end work, about twenty-five roubles a month.

To my question, why they did such convict work, they replied:

"Where is one to go to?"

"But why work thirty-six hours on end? Cannot the work be arranged in shifts?"

"We do what we're told to."

"Yes; but why do you agree to it?"

"We agree because we have to feed ourselves. 'If you don't like it—be off!' If one's even an hour late one has one's ticket shied at one and are told to march; and there are ten men ready to take the place."

The men were all young, only one was somewhat older, perhaps about forty. All their faces were lean, and had exhausted, weary eyes, as though the men were drunk. The lean workman to whom I first spoke struck me especially by the strange weariness of his look. I asked him whether he had not been drinking today.

"I don't drink," answered he, in the decided way in which men who really do not drink always reply to that question.

"And I do not smoke," added he.

"Do the others drink?" asked I.

"Yes; it is brought here."

"The work is not light, and a drink always adds to one's strength," said the older workman.

This workman had been drinking that day, but it was not in the least noticeable.

After some more talk with the workmen I went to watch the work.

Passing long rows of all sorts of goods, I came to some workmen slowly pushing a loaded truck. I learned afterwards that the men have to shunt the trucks themselves and to keep the platform clear of snow, without being paid for the work. It is so stated in the "Conditions of Pay." These workmen were just as tattered and emaciated as those with whom I had been talking. When they had moved the truck to its place I went up to them and asked when they had begun work, and when they had dined.

I was told that they had started work at seven o'clock, and had only just dined. The work had prevented their being let off sooner.

"And when do you get away?"

"As it happens; sometimes not till ten o'clock," replied the men, as if boasting of their endurance. Seeing my interest in their position, they surrounded me, and, probably taking me for an inspector, several of them speaking at once, informed me of what was evidently their chief subject of complaint—namely, that the apartment in which they could sometimes warm themselves and snatch an hour's sleep between the day-work and the night-work was crowded. All of them expressed great dissatisfaction at this crowding.

"There may be one hundred men, and nowhere to lie down; even under the shelves it is crowded," said dissatisfied voices. "Have a look at it yourself. It is close here."

The room was certainly not large enough. In the thirty-six-foot room about forty men might find place to lie down on the shelves.

Some of the men entered the room with me, and they vied with each other in complaining of the scantiness of the accommodation.

"Even under the shelves there is nowhere to lie down," said they.

These men, who in twenty degrees of frost, without overcoats, carry on their backs twenty-stone loads during thirty-six hours; who dine and sup not when they need food, but when their overseer allows them to eat; living altogether in conditions far worse than those of dray-horses, it seemed strange that these people only complained of insufficient accommodation in the room where they warm themselves. But though this seemed to me strange at first, yet, entering further into their position, I understood what a feeling of torture these men, who never get enough sleep, and who are half-frozen, must experience, when, instead of resting and being warmed, they have to creep on the dirty floor under the shelves, and there, in the stuffy and vitiated air, become yet weaker and more broken down.

Only, perhaps, in that miserable hour of vain attempt do they painfully realise all the horror of their life-destroying thirty-seven-hour work, and that is why they are especially agitated by such an apparently insignificant circumstance as the overcrowding of their room.

Having watched several gangs at work, and having talked with some of the men and heard the same story from them all, I drove home, having convinced myself that what my acquaintance had told me was true.

It was true that for money, only enough to subsist on, people considering themselves free men thought it necessary to give themselves up to work such as, in the days of serfdom, not one slave owner, however cruel, would have sent his slaves to. Let alone slave owners, not one cab proprietor would send his horses to such work, for horses cost money, and it would be wasteful, by excessive, thirty-seven-hour work, to shorten the life of an animal of value.—*From "The Slavery of Our Times," by Leo Tolstoi.*

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The Future of Force.

I am glad to learn from C. L. James in No. 918 that my tone is becoming "considerably less dogmatical and facetious." As I am many years younger than Mr. James, I am beginning to hope that I may some day be as free from dogmatism as he is himself. In the same article Mr. James says I mentioned "limiting the number of births" as a specimen of the uses to which government could be put. Mr. James is mistaken, for I never suggested that government could be so used. I said that limiting the number of births, however accomplished, might suspend the Darwinian struggle for existence.

In discussing Anarchism the chief difficulty arises from the ambiguity of the word. The name "Anarchism" is used by different sects which have no more in common than two men who both happen to be called "John Smith." Confusion has been worse confounded by the fact that most Anarchists of every sect are utterly devoid of the gift of clearness. We must therefore begin with careful definition, if anything is to be accomplished.

In the first place it is evident that Anarchy may mean either that no force shall be used at all, or only that there shall be no organized government. We see the distinction among savages, most of whom have no government, but all of whom have plenty of force. Different schools have used the word "Anarchy" in these different senses, and accordingly there are non-coercive Anarchists and coercive Anarchists.

Again, there are some who look on the disuse of force as only an ultimate social ideal, and others who consider it practicable here and now. To the former class belong men like Frederick Engels, who believed that economic socialism would inevitably lead to the dying out of force; a view also held by William Morris, Edward Carpenter, and many other persons who consider Social Democracy the immediate need of the hour. But to call such people Anarchists would be to deprive the word of all practical utility. There are so many people who hope that moral force may at last entirely supplant physical force, and who agree in nothing else, that no purpose could be served by giving them a common name.

On the other hand persons like Jesus Christ and Tolstoi, who want to do away with force at once, are wisely described as Anarchists. They have an immediate practical policy, on which they are agreed. This policy may be expressed as follows:

"Force is no remedy for any evil, for it only begets more force. If you punish a man, he will go home and ill-treat his wife and children, and they in their turn will cause others to suffer. Force always generates force, and love generates love. As Tennyson says:

"Our echoes roll from soul to soul,
And grow for ever and for ever."

What, then, is any temporary gain derived from force, compared with the resulting evils? Force may save a few people from being blown up by dynamite by a careless neighbor, or it may save Chicago from being burnt down again for want of fire limits. It may compel a selfish man to endure some personal inconvenience, rather than spread cholera over a continent. But such things are trifles. Eschew force, and they will all be added unto you, for your example will soon convert the world, and then all men will do what is right without any force at all."

Such is the doctrine of non-coercive Anarchism. Now it is clear that this doctrine depends on one or other of two assumptions. It either assumes that men are gentle and non-coercive by heredity, and only await favorable circumstances to develop their latent virtues, or else it assumes that environment is so much stronger than heredity that good influences will work miracles in spite of bad heredity. To assert the latter proposition is to repudiate modern science, which inclines to the belief of Darwin "that education and environment produce only a small effect on the mind of anyone, and that most of our qualities are innate." (Life and Letters, I. page 22). If we regard Darwin's dictum as substantially correct, then we are left to consider the other alternative, that man may have inherited a

nature which would readily incline him to become a peaceful member of a non-coercive society.

What, then, is the general type of character that we have inherited? To discover this by observation alone is almost impossible, but fortunately we can here use the deductive method with great effect. Darwin has proved that natural selection tends to elimiflate all qualities which are useless, and to preserve those which are useful, in the struggle for existence. What, then, were the qualities our ancestors needed in their struggle for existence? During most of their history they were fighters, and when not fighting in the strict sense they were often struggling for the possession of females, or hunting, or doing something else that required force and outrage. Broadly speaking, it is fair to say that throughout near all the past history of our race the rule of force has prevailed, and that those who could not or would not use force had little chance of keeping alive, and still less of leaving offspring. As like begets like, we must therefore conclude that we ourselves are largely fighting and force-loving animals,

There is another side to it, however. Fighting was not the only thing needful in the past; care of offspring was also a great advantage in the struggle for existence. Good treatment of women promoted number of offspring. Loyalty to the tribe, and self-sacrifice for it, also helped it to survive. Thus there was a great demand for altruism within certain limits, as well as for egoism. This altruism we have also inherited, and thus we are a kind of composite of gentleness and brutality, of selfishness and self-sacrifice.

The difficulty of changing character by breeding has lately been made evident by Weismann's theory of heredity. He denies that qualities acquired during the life of the individual can be inherited by offspring. The early evolutionists thought that a blacksmith would have more muscular children than if he had been a shoemaker; that a man by studying would propagate more intellectual children than if he had never read a book; that by cultivating virtue we could transmit it to our children. All this is now considered highly improbable, if not utterly exploded; and the prevailing opinion is that no man or woman can by taking thought add a single hairs-breadth to the mental, moral, or physical stature of his or her offspring. Weissmann also sweeps away the theory of the pre-natal influence. We can only hand on what we have ourselves inherited. According to his doctrine there is only one possible way in which the heredity of the race can be improved, viz, by those who have a good pedigree leaving more children than those who had a bad one. This is what nature has accomplished in the past by natural selection, and what Moses Harman proposes to accomplish in the future by artificial selection.

Mr. James will now see where I stand. I believe we have all inherited a fighting and force-loving disposition, with a certain mixture of gentler qualities; and that it is a slow business to change human nature, either by education or breeding. I am therefore persuaded that the conquest of the world by turning the other cheek would take a long time, and prefer to pin my faith to the seven million adult males, nearly all trained soldiers, who now vote the ticket of International Social Democracy in Europe. We shall reach absolute liberty quicker by the low road of William Morris and Edward Carpenter than by the high road of Jesus and Tolstoi. I am confirmed in this view by the history of the early Christians, Quakers, Doukhobors, and other non-resisting sects of the last two thousand years, none of whom accomplished anything durable.

So much for non-coercive Anarchists. I need say little about the varieties that favor force, but do not favor its exercise by an executive elected by the whole population. I have so lately shown why I consider voluntary protective associations more dangerous than monopoly of force by all the people that I need not go over the ground again. I have more sympathy with the Anarchist Communists who would have all the people assemble together as in the Russian Mir, and transact their business without representatives. This system I approve, except for large cities; but I think it must be supplemented by some kind of centralization a little more binding than Bakounin's "free federation."

The great weakness of Anarchism is not that it is utterly false, but that it is a "one horse" theory. Devotion to one idea has always been a defect of the second order of minds. Milton and Schiller thought liberty was everything; but Shakespeare and Goethe saw that it was only one good thing among many others. As William Liebknecht said, "freedom is only a conventional phrase, which conceals all possible things." To a Tolstoi freedom means freedom to love and help men; to a tiger it means freedom to eat men. I have more faith in Capt Adams' trinity, "Liberty, Learning, Love;" but no one of these is the mother of the rest; they are all sisters, and must grow up side by side. I should hardly like to say that these three sisters have a mother, but they have an aunt called Economic equality, without whose aid they have little chance of achieving much.

I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, and Moses Harman. Over fifty it has its giants, like Kropotkin, Tucker, Walker, and James. Under fifty it has not a male supporter in the world who is fit to be mentioned in the same breath with Bernard Shaw, Sidney Webb, or G. D. Herron. In America it has many splendid women of the younger generation, but that is due to the belief, that it has some special connection with the emancipation of women, belief which history utterly confutes.

R. B. KERR.

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GOOD UNTIL JUNE FIFTEENTH.

In order to extend Lucifer's work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By the Way.

In ordering a supply of our publications for sale, C. L. Govan, publisher of "Discontent," Home, Wash., remarks: "Notwithstanding persecutions we are growing, numbering now over one hundred people." We are glad to learn this, and hope the growth will continue. We are also glad to note that despite the temporary suspension of "Discontent" the friends of the group are helping them by ordering their literature.

—

Dr. Foote sends us the following interesting extract from a personal letter received by him: "Recently reading Mahaffy's 'Rambles in Greece' I was interested in his account of the monastery at Athos—that community of 6,000 or more *males*. Nothing female, not even a hen, is allowed. A curious example of sexual starvation; or better, perhaps, *isolation*. I can't quote the page—but you can easily find it if you look for it. He—Dr. Mahaffy—says that though everything is scrupulously clean and neat there is a peculiar gloom about the whole place; the men are haggard, tom-cats are silent, and the roosters crow in a faint voice. Only the *little* birds [they can't bar *their* females] are really alive." From which it would appear that the presence of women is necessary to stir men to activity and arouse their ambition. As both the male and the female element is necessary at the inception of life, so both are necessary to normal growth and fulfillment.

—

In renewing his subscription a friend in Iowa writes: "I was in Chicago one day about a week ago. I wanted to call on you and make your personal acquaintance but heard that you and your father were not feeling well so thought I would wait until in the city again."

We are always glad to have our subscribers call on us. Our place of business is in our home, two miles west of the business center of Chicago. The Fulton street electric cars stop in front of our house, corner Fulton street and St. John's Place. A station of the Lake street elevated is at Ashland avenue, one block south and one west of us. There is also a Lake street surface electric line. The north and south bound Paulina street surface electric cars pass in one block of our home and give transfers on Madison, Van Buren, Harrison, Twelfth, and nearly all other east and west bound lines. The Ogden avenue and Randolph street cars, also, are only two blocks away, and there are others near. If our friends who intend to visit Chicago will make a note of these directions they will find it easy to reach us from any part of the city. Remember, our "latch-string hangs out," always, for our friends.

—

It seems to me that the difficulty which Mr. Kerr finds in the discussion of Anarchism—that of the ambiguity of the word—is to be found in the discussion of many other theories, Socialism not excepted. For instance, Mr. Kerr advocates liberty of individual choice in what he defines as personal affairs, the sexual relations, food, drink, etc., for example. He would use force only in such matters as public improvements, fire limits, the quarantining of contagious-disease-infected persons, etc.

I could live quite comfortably, I think, under Mr. Kerr's Socialism. But unfortunately, the majority of Socialists, if we can correctly judge by the literature received at this office, hold that many of the questions which Mr. Kerr would leave to the individual, should, properly, be settled by the whole people. And it really seems to me that it can be logically demonstrated that the reproduction of the race affects the community at large quite as seriously as does the maintenance of the streets and the public parks. These remarks are made, not in defense of Anarchism—"You're another" is no defense,—but merely because it appears to me impossible to place Anarchism and Socialism in two, or even four, clearly defined classes. There are almost as many kinds of Anarchism and Socialism as there are individuals calling themselves by those names.

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A short time ago I listened to a paper on the French Revolution by F. H. Monroe, at the Chicago Anthropological Society. Among other striking statements Mr. Monroe said that though the working people of France, before the Revolution, toiled long hours for a mere pittance, and many were obliged to subsist on boiled grass, they yet retained about a twelfth of what they produced. The American laborer of the present time, he said, retains about one fiftieth of what he produces. The life of the ante-Revolutionary French laborer, in spite of his distressing hardships and unsanitary surroundings averaged twenty-seven years. With all our gain in knowledge of hygiene, etc., and in ease of production the life of the American workingman averages only thirty-three years.

While listening to these statements my thoughts reverted to information once given me by the agent of an "old line" life insurance company. Among the people for whom he could not write policies of $1.000 and upward were bar-tenders, policemen, and day-laborers. On my expressing surprise at the ruling against laborers, he said that their prospects of continued employment, and therefore ability to pay premiums, were too uncertain; also nearly all lived in cramped quarters with unsanitary surroundings, and were unable to procure proper medical attendance when sick; therefore the insurance companies refused the risk. In itself, the occupation of these men is not extra hazardous, but the poor pay makes the risk too great for the insurance companies to assume. True, laborers can pay five or ten cents a week on a small policy just as they can buy coal by the basket. But they get the worst of the bargain, every time. The insurance companies are not to blame. It is a matter of business, not sentiment, with them, and it is their business to reduce their risks to a minimum. Our social system—therefore each laborer himself—is responsible.

—

When a child I heard of the terrible ravages made in families by hereditary consumption. A few years later I read that consumption was not really inherited—the heritage was a "tendency toward consumption caused by congenital weakness." Now the germ theory is displacing both theories of heredity. This is brought to mind by Mr. Kerr's remark on heredity. Certainly many families possess traits in common which have been acquired but recently by their ancestors. We see families, nearly all of whose members show a marked inclination toward music, literature, art, etc. It may be said that this is caused by early association. But take a very small matter—that of spelling correctly. In my experience in school and elsewhere I have observed that the ability to remember the letters constituting words was possessed by groups of the same families, while members of other families, though studying immeasurably harder, simply could not remember the form of the words.

For example, take a family the members of which practically never had to learn to spell. A glance or two at a new word was sufficient to fix it indelibly in the mind. Yet we have only a few generations to trace back before we come to ancestors, [Virginia Germans] who could neither read or write. But those ancestors possessed an insatiable desire for education. After they were married and while rearing a family of little ones they studied at night, after their day of hard toil was done, together by the light of the pine logs on the hearth, mastered the alphabet and the spelling book sufficiently to be able to read to each other and to the children, and soon could write, also. To me the theory is perfectly reasonable that their *intense desire* for the information which could be obtained from the printed page implanted in unborn generations a positive love for the characters with which they familiarized themselves so laboriously. But if they had merely said, "An education is a desirable possession, therefore we will study in order that our children may love books, the effect would probably have been far different. The desire which is so strong that it is a part of the nature of father or mother, or both, is, as I see it, the desire that is passed on to the child. Possibly it is not heredity. It may be only a tendency in that direction, or a germ which the child catches and which resembles the germ possessed by its parents —or the other way about, as the case may be.

Yesterday I spent a few hours in one of the rooms of the fourth grade of a Chicago school. The children were reviewing their work for the year. As each child brought its examination paper up to the teacher's desk it was permitted to take a newspaper to read while its fellow pupils were completing their tasks. One of the largest girls in the room brought her paper forward and was turning away without the newspaper.

"Don't you like to read?" asked the teacher, handing one to her.

"Yes'm," was the reply.

"What do you like to read?" A blank stare was the only response.

"What do you read at home?"

"Nothin'"—then, after a pause and apparently as an afterthought of self-justification, "I take music lessons."

Her brow was low and receding, nose flat, lips thick—and her face was nearly black. "O, only a nigger!" do I hear? Yes, but the desire for improvement in condition was manifest. Her clothes, though awkwardly made and ill-fitting were of good material and scrupulously clean. They with the words, "I take music lessons!" told of the desire of the mother to give her daughter "advantages"—her child should have just as good things as any one else, if she had to work her fingers to the bone! But it is highly improbable that the woman had endeavored to obtain an education for *herself*, for her own gratification and self-development. The education was to be bestowed upon the daughter. And so, though this dark-skinned child has equal opportunities with her fair-skinned fellow pupils, she has not, and nothing can give her, capacity equal to that possessed by the majority of them. Neither her ancestors nor herself had been inoculated with the bacilli of a desire for education for the pleasure to be attained through possession of knowledge. And there are too many white children in the same condition.

LILLIAN HARMAN.

Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. (Amount previously reported, $105.28; P. G. P., Mass., $10; J. C., Ill., $2; M. B., Wash., $2; B. F. H., Oregon, $1; D. R., Ohio, $1; Wm. H., N. Y., $1; C. B. H., Kan., $1; E. D. B., N. J., 50 cents; A. A. C., Calif., 25 cents. Total to May 27, $124.03. OLIVER A. VERITY, Treas., Home, Washington.

Aunt Hanna—When I was here two years ago, Hulda was looking for a husband; she is married now.

Uncle George—Yes; she is still looking for him—that is to say a good deal of the time.—"*Boston Transcript*."

Ruminations.

The British and American governments are very philanthropic. They are eager to relieve the suffering in Martinique with such funds as are not required for the patriotic work of creating worse suffering in South Aftica and the Philippine Islands.

* * *

Circulars giving particulars of the Waisbrooker and Penhallow cases, which are to be tried in July, are on hand, and will be sent to any who can use them to advantage. The defence is still in great need of financial support. Send contributions to Oliver A. Verity, Home, Wash.

* * *

Some of our correspondents have expressed a doubt as to the manner in which they should address letters intended for residents of Home. It is sufficient to address to Home, Wash., although Pierce County may be added for greater security. All letters addressed to Home are promptly delivered at the Lakebay postoffice, a mile and a-half from our community. The mail arrives three times a week; and we take turns in going after it.

* * *

The Typhoon or Tyconda now leaves Commercial Wharf, Tacoma, for Home, at 2:30 P. M. every day except Saturday and Sunday. It leaves Home for Tacoma at about 8 A. M., every day except Sunday and Monday. On Sunday, the boat leaves Tacoma at 8 A. M., arriving at Home about noon, and leaves Home for Tacoma at about 2:30 P. M. This schedule will prevail throughout the summer, and perhaps longer. Visitors are always welcome.

* * *

The average "radical novel" is pretty poor stuff, considered as literature. Its defects may be minimized, if not overlooked, by us who sympathize with its purpose, and honor the noble intention of its author. But for the great body of readers it simply does not exist. For this reason, we may feel all the more encouraged at the marked radical tendency in general fiction. The hack writers are nearly all conservative, the morbid sensationalists forming no exception. But the greater novelists show an increasing tendency to step outside the beaten track of thought. We may pass over Grant Allen's daring onslaughts on the stronghold of conventionalism, as well as such insignificant works as Richard Le Gallienne's "Romance of Zion Chapel." But when Thomas Hardy, generally acknowledged to be the leader in contemporary English fiction, defies Podsnappery with his splendid "Tess" and "Jude," it really means something. George Meredith, too, Hardy's only possible living equal or superior, has put some of his best work into "Lord Ormont and his Aminta." Among the newer writers, there are scores of ephemeral favorites, who are satisfied with a little claptrap popularity. One woman, however, displays such unmistakable signs of true genius, as to tower head and shoulders above the rest. With marvellous skill in narrative, unusual beauty in description, and extraordinary power of dogmatic characterization, she might have won unstinted praise from the whole critic tribe, by catering to the popular demands. Instead of this, she has chosen to write that which deserves admiration, rather than that which is likely to receive it. I do not hesitate to affirm that the literary reputation of Mrs. E. L. Voynich rests on an enduring foundation. I dare pronounce "The Gadfly" the greatest novel of the decade in which it appeared. Her later production, "Jack Raymond," while very different in theme, is equal in merit. Without the slightest affectation of propaganda, these novels rend the veil of pretence which hides the dead bones of conventionalism. They are profoundly true to human nature, appealing to the heart, as well as to the head. As works of literary art, they are flawless. Their tone is intensely radical, not so much by intention, as because perfect truthfulness could lead to no other result. This does not please the conventional critics, who are shocked at so emphatic a refusal to bend the knee to Baal. But it is worth the while of every radical who is interested in literary matters, to stimulate the circulation of these two novels.

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Harriet M. Closz, Webster City, Iowa:—For the enclosed $1 please send me "The British Barbarians." I think I can make another convert here by some judicious reading. Keep showing up the laws for women. It is a good way to bring home facts. I have been playing editor to our local paper here and have had several cases of legalized injustice to women in its columns.

[Mrs. Closz is the author of that valuable little work, "Woman and Her Relation to the Church; or Canon Law for Women," in which she throws a great deal of light on the position of woman in law, human and divine. The price of the pamphlet is 10 cents and it is for sale at this office.]

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